227 Large fish, such as salmon, were speared with a two-pronged harpoon. The whole instrument was called piče´kamni, the handle, ti´mɨs, the hooks or detachable points, mike´, and the strings, hilu´s. Speared fish were: e´pɨs [262] (lake trout), poi´yom (whale [sic], pike?), and gai´hɨt (salmon).

482 The carrying basket (a´ñaš) was "used by every woman"; it was carried by means of a tumpline (wi·če´n).

The carrying net (wa´lak) was made and used by men only.

252 Women pounded acorns (pai´yɨn) at bedrock 412 mortars (tinɨl), using a large pestle (če'; pa´lui, Gashowu). Acorn mush was called ki´nɨm (ti´pɨn, Gashowu).

MISCELLANEOUS DATA

276 Tobacco.---Tobacco (pa´'om) grew plentifully in Dumna and adjacent foothill territory, according to B.W. About April it would be well grown and turning yellow; then old people, men or women, went out to pick it. They pulverized the dried leaves, added water, and formed the paste into a biscuitlike pat called šo´gən. When dried this tobacco was smoked (pa´mon, to smoke) in little pipes (su´ktao, pipe of elderwood [su´kut]; si´kɨlao, pipe of cane [sikɨl]). B.W. has seen stone pipes, but never any of clay.

[787] At night before going to bed, men or women who wanted good health or were seeking supernatural dreams would cause vomiting by eating tobacco and lime. The cake tobacco was pounded up in a special small mortar (koi´wɨš) with burned shells (ok), water added, and the mixture eaten or drunk in very small quantity.

Blankets and clothing.---The rabbitskin 281 blanket (xeu´či; cexɨ´na, Gashowu), made of the skins cut in strips and rolled, was made by women. B.W. could give no intelligible description of its manufacture. (Mexican or American blanket was called subo´n.) Women also "made clothes of deerskin."

Ferrying.---Everyone was a good swimmer, 481 but children, sick persons, and goods some- 501 times had to be taken across the San Joaquin 285 River, which is swift and deep. For this pur- 484 pose there were large flat-bottomed baskets called te´wɨč (taskai´, Gashowu). These were tightly coiled, but were not waterproofed. Infants and goods were placed in these and pushed ahead with one hand by one or two swimmers. A [758] sick person would be laid on a raft of two or three logs; these too were used for goods, but baskets were preferred. Rafts also were pushed by swimmers; the river was too deep for poling.[39]

[39] The Mayfield family were assisted across the San Joaquin River by a group of friendly bathers who, if not Dumna, at least were their close neighbors (Latta, op. cit., 11-12).

535 monies took place indoors, save the inception
of a pleasure dance and a doctor's debut (see
below). If a rain spoiled an outdoor dance, the
[747] dance would, if possible, be moved into a large
dwelling. But this was only if it was purely
for entertainment. No ritual was ever held
indoors.

MISCELLANEOUS DATA

323 Pottery.--E.M. said pottery was "used by
184 people long ago." She had never seen but one
pot. This was owned by an old man (Old Dick)
near Auberry, who told her what it was. Auberry
[439] is within range of the Western Mono groups who
may have been the source of Old Dick's piece.
No one of the Kechayi used pottery, much less
made it, in E.M.'s time.

Tobacco.--There was no cultivation of
276 tobacco (po''om), but its growth was watched;
it grew best on burned ground. When beginning
[887] to turn yellow, about May, it was gathered by
old people. The leaves were washed, tied in
bundles, and allowed to sour, then dried and
pounded. The leaves and stems of "a plant with
berries" (kai'a'sni) were added and pounded
with the tobacco. The resulting powder was
moistened, shaped into round cakes, and dried.
In this condition it was called šo'gon. The
[184] fine tobacco, pulči'na, was not made by the
Kechayi or Gashowu. E.M. knew what it was but
thought "only Choinimni doctors" used it.

The drinking of a tobacco and lime mixture
[787] was customary among people wanting to induce
supernatural dreams, or those who sought good
health "by keeping their stomach clean." The
tobacco and burned shells of freshwater oysters
(ke'wi) obtained from the river were pounded
together in a small mortar, moistened, and
licked off the pestle.

Ferrying.--Men and women were equally good
501 swimmers and usually crossed the San Joaquin
481 River (or other water) by swimming. Babies or
possessions were put in a large flat-bottomed
coiled basket (ta'kač) made for ferrying. A
swimmer pushed this ahead of him with his left
hand, while he used his right arm, elbow hori-
zontal and forearm swinging downward in an arc,
to propel himself. The feet were kicked be-
hind, but there was no splashing. In the same
way a man might hold a baby or small child on
[758] his left shoulder. One or two swimmers would
push a log ahead of them on which a sick or
infirm person would ride astride. A two-log
raft was made for an invalid or corpse. E.M.
[186] added with pride that the Kechayi were all good
swimmers, whereas the Chukchansi were poor
swimmers.

Posture.--Posture was not observed, as at
516 this small reservation all people sat on chairs.
E.M., however, frequently pointed with her lips,
[209] with a slight raise of the head as she did so.

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

Moss, rock	*Yah-kow in-sum'-sum*
Poppy, Escholtzia, Californica	*Aw-wah e-tus*
Poppy, wild	*Yoh-eh me-yuh*
Rose, wild	*Haw-uh'-wus*
Sequoia (big tree)	*Toos-pung-ish*
Soap root	*Trak-quat*
Sunflower	*Wah-suh-wi*
Sagebrush, mountain	*Home-nuh*
Turkey Mullen	*You-huh*
Tulip, Mariposa	*Gow-me'-yuh*
Tulip, Star	*Cah-mi'-yuh*
Thistle, Drummond	*Sah-du'-dah*
Thistle, ground	*Sah-du'-dah*
Thistle, California	*Sah-du'-dah*
Thistle, Anderson	*Sah-du'-dah*
Tongue, Western Hounds	*Tah-dud*
Water Grass	*Kah-uh'-pe*
Weed, salt	*Sick-id Ku-you*
Weed, Tumble	*Tow-it'-chits*
Yerba Santa or Mt. Balm	*Kits-in'-ne*

EDIBLE AND MEDICINAL PLANTS

The practice of medicine by Indians is not often well understood. White settlers have generally stated that the Indian doctor practiced witchery. This is without question the truth. Two degrees were granted in medicine by the Yokuts—*Ahntru* (Ahn'-troo) and *Tripne* (Trip'-ne). Indian doctors first attained the Ahntru degree. They could cure complaints with roots and herbs and some claimed to be able to cure by magic. Both men and women might be Ahntru. The Tripne Indian doctor, or medicine man, was a shaman, or fakir, and was called in after practical medicines had failed. He was feared by the rest of the tribe and upon the death of his third patient, or when he was suspected of having used his supernatural power to cause a death, was himself generally put to death.

The practice of the Tripne medicine man consisted of a weird sing-song chant for the purpose of driving away evil spirits, of blood letting, of pounding and hammering the patient, and of the pretense of removing the pain by means of cutting and drawing off the blood and object causing the pain from the cut through a tube or the hollow of the hand.